

# Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

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## Christian Secretary.

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### TERMS.

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## American Baptist Missionary Union.

ABSTRACT OF THE 23D ANNUAL REPORT.

The missionary year has been one of prosperity. Only two mission laborers have been removed by death, and four by sickness or other cause. Twelve missionaries and assistants have been appointed exclusively of native helpers. The receipts of the year, ending April 1, were \$85,487 21; to which may be added \$10,000 received from co-ordinate societies, the U. S. government, and interest on the permanent fund, making a total of \$95,487 24. The total expenditures for the same period were \$94,339 71, showing an excess of receipts to the amount of \$1,147 53. Seven collecting agents have been employed the whole or parts of the year. Much labor has also been performed by missionaries temporarily in this country, and by deputations from the Executive Committee.

The Assistant Corresponding Secretary entered upon his duties in July. The treasurer of the Union is Richard E. Eddy, Esq., in place of Hon. Heman Lincoln resigned. Of the periodicals of the Union, the Magazine has a circulation of 4,000 copies, and the two editions of the Macedonian 20,000.

### MISSIONS.

Of the missions in *Burmah*, *Maulmain* mission has 2 stations, with 21 out-stations, in charge of 27 missionaries and assistants and 36 native helpers. Of the missionaries, Dr. and Mrs. Judson, Mr. and Mrs. Harris and Miss Lillybridge arrived in Maulmain in Dec. last, and Mr. Simons and Mr. Osgood and wife are in this country. The operations of the mission have been attended with good success, especially in the Karen department. Several of the churches have been greatly enlarged. The total additions on profession of faith the last year, in this mission, including those reported from *Burmah* proper, have exceeded 1,400. The schools, *Burman* and *Karen*, in all their departments have been in successful operation, and have shared in the religious prosperity. The *Peguan* and part of the *Sho Karen* translations of the New Testament have been put to press, besides other important works.

From *Tavoy* mission our returns are incomplete. There are 2 stations and 18 out-stations, with 11 missionaries and assistants, and 26 or 25 native helpers. Much sickness has prevailed in the mission; Mrs. Mason died Oct. 8. The ordinary ministrations of the gospel have been maintained. The theological school was opened in May, and the *Burman* and *English* boarding school the previous month; the former containing more than 20 pupils. Other schools have also been in progress.

The additions to two churches in connection with Mergui station were 21. The translation of the Old Testament into *Sgaw* and *Sho Karen* have been commenced. *Arracan* mission has 2 stations and 8 out-stations; 2 missionaries, including Mr. Abbott now in this country, and 27 or more native laborers, including *Karen* assistants in *Burmah* proper. Mr. and Mrs. Beecher, who sailed for *Arracan* in July, are temporarily resident at *Maulmain*. The total number of additions to the churches in this connection has not been reported, but it is known that great religious interest has prevailed among the people, both *Burmans* and *Karens*. In 29 or 30 *Karen* villages are said to be 1000 Christian families.

Of the other Asiatic missions, *Siam* mission has 1 station and 1 out-station, 7 missionaries and assistants, including Mr. Jones now in the U. S.; and there are three native assistants. Mr. Jencks and wife left this country for *Siam*, with Mr. Dean of the *China* mission, in June. The mission has had its wonted prosperity, compared with the fewness of the laborers. Five Chinese have been baptized on profession of faith in Christ. Progress has been made in the printing and foundry departments, and in the translation and revision of the Chinese New Testament.

In the *China* mission, at 2 stations and 3 out-stations are 6 missionaries and assistants, besides 8 native assistants. In this number are Mr. and Mrs. Lord, who sailed for *China* in January last. Mrs. Devan died at Canton Oct. 18. Mr. Dean resumed his labors at Hongkong in November. The Canton mission has been transferred to Hongkong. The church had been in charge of native assistants during the absence of the missionaries. The number of members is 16, with several applicants for baptism. Both at *Canton* and *Ningpo* much missionary labor has been performed, and some knowledge of the Christian religion widely spread abroad.

In *Assam* mission are 3 stations and 8 missionaries and assistants, including Mrs. Brown, returned temporarily to this country, and 2 or 3 native helpers. Accounts from this mission last received are of a most cheering character. The stations have all been favored with the presence of the Holy Spirit, and heathens have been turned to the worship of the true God. To the three mission churches 18 have been added by baptism, of whom 7 are members of the Newong Orphan Institution. The school department at all the stations is prosperously sustained.

The *Telooquo* mission, with one station, is in present charge of 3 native laborers, the 4 missionaries and assistants belonging to it being detained in this country by sickness. Mr. and Mrs. Day arrived in June last. The native assistants are faithful in exhortation and Bible and tract distribution; several of the schools continue in successful operation.

The *Bussa* mission in West Africa has 1 station and 2 out-stations, 4 missionaries and assistants, including Mrs. Crocker, who returned to this country in July; and 2 native assistants. Mr. and Mrs. Clarke have been absent part of the year on account of ill health, but returned in Nov. last. The affairs of the mission are prosperous. Three of the native population have been added to the church by baptism, and others are inquiring after God. The schools are well sustained.

In Europe the mission to France with 7 stations and more than 30 out-stations, in charge of 1 missionary and an assistant, and 10 native preachers and colporteurs, has received 21 members on profession of faith in Christ, and others are waiting for the privilege. The mission continues to be harassed by governmental and papal persecution; native laborers are subjected to fine and imprisonment; but the work advances, and was never before so full of promise.

The *German* mission with 14 stations and numerous out-stations, and 18 or 20 native laborers, has had large increase, as in past years. More than 235 have been received into the churches by baptism, and the total number of members in more than 30 churches is about 2000. The churches of *Hamburg* and *Berlin* have received each of them 73. Abundant labor has been performed in Bible and tract distribution, and nuclei of additional churches are being gathered in every direction; though some of our faithful brethren are still exposed to violence and persecution.

The *Greek* mission has 2 stations and 6 missionaries and assistants, who labor with assiduity in their respective departments, and with increasing hopes of usefulness. Preaching in Greek at stated services has been commenced by Mr. Arnold. The schools and other more informal means of instruction adopted by the mission, both at *Corfu* and *Pyræus*, give cheering promise for the future.

Among the aborigines of this country, the *Ojibwa* mission has 1 station and 2 out-stations, with 3 missionaries and assistants, and 1 native assistant. The churches have had an increase of 5 by baptism. The boarding and day school at St. Mary's has 40 pupils.

The *Ottawa* mission in Michigan has 1 missionary and an assistant, at 1 station. The state of the mission is much improved. Temperance, industry, and desire of knowledge and general culture, prevail throughout the settlement.

The *Tonawanda* mission or station has 1 missionary and assistant. The boarding school has been discontinued, but 2 district schools are to be opened if the Indians remain on the Reservation.

The *Shawano* mission, with 4 stations, is in charge of 11 missionaries and assistants, with 3 native helpers. The 4 churches have received 56 members by baptism. Two meeting-houses have been built. The schools are in an improved condition, but need additional aid.

The *Cherokee* mission has 5 stations and 5 out-stations, under the care of 6 missionaries and assistants, with 5 native preachers. A church has been organized at *Cherokee*. The number of baptisms reported last Dec. is 14. Several meeting-houses have been erected. The translation of the New Testament into *Cherokee* has been completed and partially printed, 5,000 copies in one edition, and 5,000 additional copies for tract distribution.

The whole number of missions under direction of the Union is 16, with 50 stations and 93 out-stations, occupied by 101 missionaries and assistants, of whom 48 are preachers, and 144 native helpers. The number of churches reported, is 108. 1,783 have been added to them by baptism the past year, making the aggregate of members about 10,000; the number of schools is 59, and of pupils from 1,500 to 1,600.

## Wonderful Results of Missionary Labors.

What human likelihood was there thirty, or even twenty years ago, that New-Zealand—savage, pagan, cannibal—would in so short a time be placed, at the desire of her own Chiefs, under the protection of the

British crown; that pagan customs and barbarous rites would be rapidly disappearing; that large bodies of her population would be Christian in profession, and not a few Christians in heart and in life; children trained in the nurture and admonition of the Lord; churches built, the Bible extensively diffused and devoutly studied, the Christian sabbath kept holy, a considerable number officiating, with all the regularity of an English parish, to large congregations, and administering the Lord's supper to many of the converted and consistently-walking aborigines, that a bishopric would be established; and now a college projected, for training school-masters, catechists, and pastors; both from among the converted aborigines, and from the considerable body of young persons, the children of the missionaries, and other Europeans, resident in New-Zealand—natives, though not aborigines. The progress of the Gospel in New-Zealand has not only been rapid, but the extension has been so progressive, as to indicate that it is not a momentary excitement, but of a solid and permanent character—the effect, under the blessing of God, of causes in constant operation and increasing efficiency.

The population of New-Zealand is computed at 110,000; of these, 40,000 attend divine worship under European and native teachers; a much larger proportion than will be found in many English towns. But the rapid, yet steady increase of communications, will afford a still more striking test of the vast extension and influence of the Gospel in New-Zealand; more especially as the candidates are not admitted to the table of the Lord till after a careful examination of their knowledge of our holy faith, and of their Christian course of life. The following are the number of communicants during the ten years from 1835 to 1844:—8, 64, 160, 178, 202, 233, 584, 1,822, 2,851. These figures apply to the Church Missionary Society's stations, without including the Wesleyan Missions, the details of which we have not before us.—*English Paper.*

## A Constant Revival.

The late Rev. Mr. McCheyne, a young Scotch minister, who was called to his rest, at the early age of twenty-nine, left an example of singleness of purpose, and of ardent, devoted, and intelligent piety, eminently worthy of record. In his ministry, he was determined to know nothing but Christ and him crucified, and he was wise in the application of this knowledge in such a way as to promote the spiritual interests of others. His preaching was accompanied with a constant revival—and though he labored earnestly, and with his whole heart, his early death was occasioned, not by excessive work, but by typhus fever.

Among Mr. McCheyne's parishioners, we are told there was a gentle, noiseless, but almost constant awakening. "He entertained so full a persuasion that a faithful minister has every reason to expect to see souls converted under him, that when this was withheld, he began to fear that some hidden evil was provoking the Lord, and grieving the Spirit." In one of his MSS. he says: "As I was walking in the fields, the thought came over me, with almost overwhelming power, that every one of my flock must soon be in heaven or hell." "Ah sinners! you little know how I fear that you will lay the blame of your damnation at my door." Of a sermon he preached on 1. Cor. ix: 27, a hearer said: "It was like a blast of the trumpet that would awaken the dead!" A stranger wrote to him on one occasion: "It pleased God to bless that sermon to my soul. It was not so much what you said, as your manner of speaking, that struck me. I saw in you a beauty in holiness, that I never saw before. You also said something in your prayer that struck me very much. It was, 'Thou knowest that we love thee.' In his prayers, McCheyne appeared always as in the immediate presence of his God and Saviour, and hence the impression made by his manner of uttering those words.

Just after entering upon his ministry, he wrote: "I see a man cannot be a faithful minister until he preaches Christ for Christ's sake—until he gives up striving to attract people to himself, and seeks only to attract them to Christ." "If worldly motives go with me, I shall never convert a soul." He compared himself to the pole on which the brazen serpent was elevated; the dying must look at the serpent, not at the pole. His idea of preaching was that of one, like Ahiniaz, coming with all-important tidings, and intent on making these tidings known. A countryman, who happened to hear him, said: "Before he opened his lips, as he came along the passage, there was something about him that sorely affected me."

His aim was to preach the gospel, and not about the gospel, as he called it. In a memorandum of a pastoral visit, he says: "M. G. lies sore upon my conscience; I did no good to that woman; my always managed to speak of things about the truth." "It is through the truth that souls are sanctified, and not by essays upon the truth." "Are you not afraid of being short of sermons?" one asked. "No! I am just the in-

terpreter of scripture in my sermons; and when the Bible runs dry, then I will. His divisions are described as "so textual and so feeling; and they brought out the spirit of a passage so surprisingly." He aimed to preach the mind of the Spirit in the passage, and was afraid he should grieve the Spirit if he did not. After an absence of considerable time, he closed his first sermon to his people on returning, in this way:—"Dear beloved and loved for, I now begin another year of my ministry among you, and I am resolved, if God give me health and strength, that I will not let a man, woman or child, among you alone, until you have at least heard the testimony of God concerning his Son, either to your condemnation or salvation. And I will pray, as I have done before, that if the Lord will indeed give us a great outpouring of his Spirit, he will do it in such a way as to show that it is the Lord's work, and not man's."

## The Baptists of Germany.

We find the following interesting intelligence in the London Primitive Church Magazine, for May, 1847:—*New York Record.*

The brethren in Germany acting in concert with our devoted friend Oackee, are laboring not only with their usual zeal and self-denial, but through the divine blessing, with their former success, and never since the commencement of this holy and scriptural movement did things wear a more encouraging aspect. The following extracts from letters just received from him will greatly delight and animate the friends of the Redeemer. He says, "Our field of labor is rapidly widening in every direction, and almost every week the cry is heard, 'come over and help us. At six different places in Hesse Cassel and Baden, there are at present different converts wishing to obey the Lord's command, enjoined on all who believe, upon their entrance into his visible kingdom. I am just on the point of requesting our devoted brother Carl Seinhoff to repair to that interesting scene, and gather in the fruit so abundantly given us of the Lord. Intended to visit some of those parts myself, but as our new chapel will not be ready before the close of June, I must defer the tour I had intended to take into the south till our building is completed. In Hanover, Leipzig, Detmold, Mecklenburgh, Holstein, and various other parts, we have the prospect of new accessions. Brother Lange has but lately returned from Hanover and Detmold, having baptized five converts; since then another disciple has been immersed here (Hamburg). Others are waiting the return of brother Lange, and he will start again in a few days, to visit the brethren scattered over that district, and baptize other converts. On his last tour he was greatly encouraged, and expects still greater things on his next. The Lord is at work, and great and effectual doors are opening before us. At Elberfeld, where the well known author of *Elijah* the Tishbite lives, and whither one of our brethren had travelled, a descendant of Abraham and several believers have been convinced of the truth of our principles, and only wait my arrival amongst them to follow their Lord in the ordinance of baptism. Intend to visit this place in my proposed tour to the south, and if God blesses our efforts there, we may expect glorious results, not having time to contend with so many doctrinal errors as abound in other parts of Germany. From Prussian Poland I have also received most cheering accounts. Three Polish tracts have left the press, and are in extensive circulation. My visit at Allenstein last summer has not been in vain. One person has been immersed, and though the priests were in a rage against the efforts of our brethren, they appear to cherish the firm hope that they will very soon be crowned with complete success. Among the Mennonites on the Vistula, whom I visited last summer, the truth has obtained another victory. A preacher with whom I lodged, a very dear brother, has, after a severe conflict, left that body and has been baptized at Elbing. We trust that this important accession to us will be attended with glorious results to the kingdom of our Lord Jesus Christ, in those parts. At Hamburg, the Lord is overwhelming us with the displays of his grace and power in the conversion of sinners. About twenty precious souls have been added to us since January, and during the past and present week, seven hopeful characters have applied for baptism, among whom is a prison-keeper and his wife. Two of their children also appear to be much interested in the truth; to which they listen with great delight. Oh for a heart to adore and love our precious Saviour for all these manifestations of his rich grace! May the love of Christ constrain us to devote ourselves unreservedly to his cause. He has been, and still is, blessing us abundantly. My dear brother, pray for us that we may be kept humble, for when our pride prevails the blessing is suspended."

The place of worship for the use of the church at Hamburg is proceeding very nicely, every thing looks favorably. Not the least obstacle is offered to the undertaking, in high places. It would seem, how-

ever, that £150 will be needed to meet the demands in carrying out this object by June next, and we cannot doubt that many friends of the cause in this country will come forward and lend a helping hand to a case of such a delightful and promising nature. In his usual spirit of faith and confidence, Mr. Oackee says, "I have just received £25 from a dear friend in Glasgow, and the remainder I am sure the Lord will provide." Few of our missionary movements appear to possess so interesting a character as that in Germany, or to enjoy such unequivocal tokens of the Saviour's benediction. May he continue these showers of blessings.

## Emotion in Preaching.

Next to argument, comes passion. From the cooler region of the understanding we descend to the heart, and by metaphor, by imagination, by emotion, we kindle our foregoing logic into a flame. When the machinery and everything else is in readiness, the steam, which has been gradually rising and condensing, is made to press upon the wheels of discourse and set in rapid motion. But here there is a point to be reached, there is an end to be obtained. The mastery of one's whole subject implies the clearest perception of this end, a full vision of the stopping place to be aimed at, with a knowledge of the moment in which it is reached.

Perhaps popular speakers (and the remark applies to all parts of a discourse) fail nowhere more frequently than here. They sometimes neither see the thing to be done, nor know when it is accomplished. They begin before they have studied the subject through. They talk and talk on; and when the first hour is out, they may just as well talk through the second. They have proved nothing, have come to no result, have made no progress. Like a bewildered guide, they go round and round in the swamps, or come out where they entered. If such oratory is ever entertaining, it is never forcible or effective. We should never commence our journey till we know where we are going to. Let the exordium and peroration of a discourse stand over against each other like the two continents at Beering's Straits, with one or both of which always in sight, while you cross as soon as practicable the intermediate sea of discussion, and complete the voyage.

With this clear perception of the whole subject, force requires a deep sense of its importance, with corresponding self-forgetfulness and abandonment to its power. He who attempts eloquence for the sake of being eloquent, or securing a reputation for oratory, or gaining applause, may be sure of failure and of deserved contempt. Let no man speak till he has something to say. We must have a subject, and deeply feel our subject, and try to impress not ourselves but our subject upon our hearers. Even the stage-player must enter, for the time being, into the character he assumes. He must be frenzied Lear, maddened by the ingratitude of his daughters; or thoughtful Hamlet, shaken in spirit by his mother's crime and troubled by his father's ghost. We must sincerely feel what we say, and never think to excite emotions in others which we do not experience ourselves. "Si vis me flere," says Horace, "dolorum est primum ipsi tibi; tunc tu me infelix audient, Telephus vel Peleus: male si mandata loqueris aut dormitabis aut ridebis (Ars Poet. 102—105)—If you wish me to weep, you must weep first yourself; then will your misfortunes grieve me, O Telephus or Peleus; but if you speak badly things commanded or on commission, I shall either sleep or laugh." It is this speaking on commission, speaking for hire, or because one must, particularly for personal display, speaking on subjects in which the would-be orator feels no real interest, that produces so much fustian and inefficient declamation: Parturient montes, nascetur ridiculus mus.—*Bib. Sacra.*

## The Scriptures.

There was a time when each revelation of the word of God had an introduction into this earth which neither permitted men to doubt whence it came, nor wherefore it was sent. If, at the giving of each several truth, a star was not lighted up in heaven, as at the birth of the Prince of Truth, there was done upon the earth a wonder, to make her children listen to the message of their Maker. The Almighty made bare his arm; and, through mighty acts shown by his holy servants, gave demonstration of his truth, and found for it a sure place among the other matters of human knowledge and belief.

But now the miracles of God have ceased, and nature secure and unmolested, is no longer called on for testimonies to her Creator's voice. No burning bush draws the footsteps to his presence chamber; no invisible voice holds the ear awake; no hand cometh forth from the obscure to write his purpose in letters of flame. The vision is shut up and the testimony is sealed, and the word of the Lord is ended; and this solitary volume, with its chapters and verses, is the sum total of all for which the chariot of

of heaven made so many visits to the earth, and the Son of God himself tabernacled and dwelt among us.

The truth which it contains once dwelt undivulged in the bosom of God; and our coming forth to take its place among things revealed, the heavens and the earth, and nature through all her chambers gave it reverent welcome. Beyond what it reveals, the mysteries of the future are unknown. To gain its acceptance and currency the noble company of martyrs testified unto the death. The general assembly of the first-born in heaven, made it the day-star of their hopes and the pavilion of their peace. Its every sentence is claimed with the power of God, and powerful to the everlasting salvation of souls.—*Ed. Irving.*

## A School for Young Men.

I can imagine hardly anything more useful to a young man of an active and powerful mind, advancing rapidly in knowledge, and with high distinction either actually attained or close in prospect, than to take him—or, much better, that he should go of himself—to the abodes of poverty and old age. Everything there is a lesson; in everything Christ speaks, and the Spirit of Christ is ready to convey to his heart all that he witnesses. Accustomed to all the comforts of life, and hardly ever thinking what it would be to want them, he sees poverty and all its evils; scanty rooms, and, too often, scanty fuel, scanty clothing, and scanty food. Instead of the quiet and neatness of his own chamber, he finds, very often a noise and a confusion which would render deep thought impossible; instead of the stores of knowledge with which his own study is filled, he finds, perhaps, only a prayer-book and a Bible. Then let him see, and it is no fancied picture, for he will see it often, if he looks for it, how Christ is to them that serve him, wisdom at once, and sanctification, and blessing. He will find, amidst all this poverty, in those narrow, close and crowded rooms, amidst noise and disorder, and sometimes want of cleanliness also, he will see old age, and sickness, and labor, borne not only with patience, but with thankfulness, through the aid of that Bible, and the grace of that Holy Spirit who is its author. He will find that while his language and studies would be utterly unintelligible to the ears of those whom he is visiting, yet they, in their turn, have a language and feeling to which he is no less a stranger. And he may think, too, and, if he does, he may forever bless the hour that took him there, that, in fifty years or less, his studies and all concerned with them will have perished forever, whilst their language and their feelings, only perfected in the putting off their mortal bodies, will be those of all glorified and all wise spirits, in the presence of God and of Christ.—*Dr. Arnold.*

## The Pulpit.

It is a question whether the more homely manner of preaching in the sixteenth century should ever have been given up! Dr. Johnson, we are told by Boswell, predicted, that when the Scotch clergy should give up that manner, religion would soon decay in that country. As an illustration of this conjecture of our English oracle, a late writer assures us, "that such of the clergy of Scotland as have participated least in the literary progress of the country, and whose manner of preaching has more of the last age than the present, retain the greatest popularity, and (amidst an unprecedented number of seceders) have suffered least by the desertion of their hearers." And it is also an inflexible truth, of which we may find many examples nearer home, that though no preacher should ever descend to the disgusting cant and coarseness of language which have often deformed the pages of our predecessors, yet the purest doctrines of the Gospel, being too highly embellished by art, or divested of their more simple phraseology, are not received by common capacities as evangelical truth, or the oracles of God.

## The Bible.

Casting away the fear of being accounted superstitious, cultivate the habit of looking at a Bible with respect and reverence! Open it with a kind of solemn pleasantry; for God is there in all his graces; and holiness, and love. Read it with thankfulness; for it is a grant to you, under the hand of God, and it is sealed to you by the blood of Christ, and the grant secures to you, if you be a humble believer, forgiveness and sanctification, and victory and heaven. It secures to you all things; for you are Christ's and Christ is God's. When good old Bishop Latimer was led to the stake, he took the Bible with him. He clung to it with holy affection. It had pointed out to him a Saviour; it had taught him how to live with comfort; it was now to teach him how to die in triumph.

We have a certain complacency in witnessing an air of defiance in a criminal before his judges, because he thereby lessens our consciousness of subjection to authority.



## Christian Secretary.

HARTFORD, FRIDAY, JUNE 11.

## Boston Anniversaries.

The season for holding the annual meetings of numerous religious and benevolent Societies in Massachusetts is past. We avail ourselves principally of the reports in the Watchman for such extracts, or entire reports as relate to the meetings of the Baptist denomination.

## Northern Baptist Education Society.

This Society held its 31st anniversary in Bowdoin Square meeting house, on Wednesday, A. M. In the absence of the President and Vice Presidents of the Society, Dr. Sharp took the chair. Rev. Mr. Leverett acting Secretary, read a short report from which it appeared that 18 new beneficiaries had been received during the year, making the whole number of beneficiaries under the care of the Society, 58; which is a larger number than had been under its care for three years.

The whole amount of money received by the Society during the year exceeded \$3000; of which \$1200 had been the avails of a permanent fund of about \$30,000, \$315 had been received from previous beneficiaries, and the remainder from general collections.

Rev. Dr. Sharp offered some very appropriate and eloquent remarks on the importance of education to the Baptist denomination.

Rev. Mr. Charles made some very pointed remarks on the management of the Society in which he stated that the country churches would not submit to the management of certain men in Boston who controlled this Society and the Newton Theological Institution.

The Report of the Society stated that the following preamble and resolutions were adopted at a regular meeting of the Board, April 27, viz:

Whereas it has been made apparent to this Board that slavery exists and is sustained in the Columbian College, and

Whereas, from recent developments, there is reason to fear that the purity and freedom of our beneficiaries may thereby be jeopardized, and

Whereas this Board cannot consistently appropriate their funds, in any way, that will directly countenance such a system, therefore

Resolved, That our beneficiaries in Columbian College be informed that if they shall continue in that institution, we can make no appropriation for their benefit after the close of the present collegiate year.

In view of the expulsion of a student from this college for simply furnishing a slave with a trifling sum of money in order to tie the tie by which he was held in slavery, the above resolutions appear to us to be just, and we believe will be so regarded by the denomination in this State.

## New England S. S. Union.

A public meeting of this Society was held in the Bowdoin Square Church, on Wednesday, May 26, at 3 P. M. After the usual preliminary services, the twelfth Annual Report was read by the Rev. James Burdick. During the past year, the General Agent and Corresponding Secretary of the Society, has resigned his office, and the Rev. James Barnaby has been appointed General Agent, the duties of which office he has discharged about five months and a half. The report stated that during the year the Union has circulated 10,000 bound volumes of books not before published, and 2000 reprinted from former publications. It has issued 15,000 copies of various Question Books, and 10,000 copies of the "Infant Series." The whole number of volumes circulated during the year, 37,500; whole number of pages of Question Books and Infant Series, 2,310,000; and of Library Books, 1,350,000. The "Young Reader," and the "Sabbath School Treasury," have been published monthly. The amount of cash donation received from churches and individuals, \$1,152 88; and of subscriptions, \$1,455 60; making a total of \$2,608 48. The operations of the Union have been retarded by the want of funds.

After the reading of the report, the Rev. Mr. Cushman addressed the meeting. He spoke of the great importance of the enterprise in which this Union was engaged, of the extensive and important field which it occupies—the whole of New England; and of the wants of the Union, that it may accomplish the objects proposed. He said that it was a New England enterprise, and that all the Baptists of New England should sustain it heartily and efficiently. But hitherto it had depended mainly on the efforts of comparatively a few individuals, in and about Boston. He said that effectual measures should be devised to bring all the churches to support it.

Rev. T. O. Lincoln, of Manchester, N. H., addressed the children. He spoke of the excellence of the Bible—the book of God—of the value of its precepts, and the excellence of its instructions.—He urged all the children to prize highly, and to study carefully, the Bible.

Rev. R. R. Raymond, late of Hartford, Ct., spoke of the great power of early influences in forming and fixing the character. This was a highly encouraging thought for the Sabbath school teachers and a great inducement to labor for the spiritual welfare of children.

A large number of children, from the several Sabbath schools in the city, were present, and sang several hymns and select pieces in a very pleasing manner. The meeting was very fully attended, and can hardly fail to produce a deeper interest in the Sabbath school cause.

A Baptist Bethel Society was formed at a meeting held at the Bowdoin Square Church, and the necessary officers appointed. Several interesting addresses were made on the occasion, showing that a deep interest is felt in the welfare of the sailor.

## Conference of Baptist Ministers.

The annual meeting of this Conference was held in the Bowdoin Square Church, on Tuesday, at 10 A. M. The essay was delivered by Rev. D. W. Phillips, of Medford; subject, The Causes which have Contributed to Deprive the Ministrations of the Pulpit of their Power. It was a well-written production, and was listened to with profound attention.

Two resolutions were offered by Rev. Mr. Neale, to the effect that a greater degree of permanency in the pastoral relation is essential to the welfare of the community, the prosperity of religion, and the stability of the churches, and that some means be devised to promote a greater degree of permanency in that relation.

These resolutions were discussed by several brethren all of whom expressed their deep conviction of the importance of the subject. The evi-

inseparable from the frequent changes in the pastoral relation were pointed out, and the hope strongly expressed that some means might be devised to put a check upon them. During the meeting a letter to the Conference, from the Rev. Charles Train, of Framingham, was read, expressive of his strong and unabated attachment to the ministers with whom he had so long been associated, his regret at not being able to be present with them, by reason of severe and protracted disease, and his ardent desire for their welfare, especially for their growth in grace and knowledge, and increased fitness for the solemn duties of their calling. He spoke of the superior facilities now enjoyed by pastors for usefulness and comfort, over those enjoyed by their fathers. It is now more than forty years since he entered the ministry, being a licentiate of the church in Newton, of which the venerable Grafton was then pastor, but he observed that it seemed to him but a short time since he was one of the young, earnest ministers in the Warren Association, which then embraced the whole of Rhode Island, most of the eastern part of Massachusetts, and a portion of New Hampshire. The letter was listened to with pleasure.

## The Missionary Union.

We give below the report of the committee to whom was referred the subject of *terms of membership*. It appears to take a very correct view of the matter, so far at least, as any definite action at the late meeting in Cincinnati is concerned. It would have taken any decided ground on this question either way, for there were not members enough present to represent the views and feelings of the whole body. The next meeting which on account of its central location, and the numerous facilities which it affords for access, will undoubtedly be a full one, and will be able to act understandingly on the question. As regards the churches in our own State, we are of opinion that they are in favor of representation; but will cheerfully await the action of the next meeting before uttering a word of complaint against the present organization.

"The committee to whom was referred the proposed amendment of the third article of the Constitution, have had the subject under consideration, and after deliberately weighing the facts in the case, have come to the conclusion to recommend the postponement of the subject until the next annual meeting of the Board. At least two-thirds of the Board of Managers, and more than three-fourths of the members of the Union are absent from this Anniversary. Your committee take it for granted that the comparatively small number who are present, will hardly wish to decide a question of such magnitude, involving a fundamental principle of our organization, and associated with interests of the gravest character, which must be jeopardized and be seriously damaged by a hasty decision.—Besides, the brevity of the period since the Constitution was adopted, would seem to indicate the unsuitableness of the proposed delay. We have acted under it only one year, and are very imperfectly qualified to determine whether its practical operation will be favorable or otherwise. Your committee are forcibly impressed by the facts already developed at the present session, showing a prosperity during the past year, considerably exceeding that of any previous year since we commenced the work of foreign missions. But a single year cannot furnish sufficient data for a fair conclusion.—Another year will doubtless supply additional elements, that may assist the candid and considerate in forming a judicious estimate of the platform on which we have agreed to work together for a single object; and in deciding whether at any point that platform ought to be changed. In addition to these considerations, your committee are of opinion that the committee who may be required to report definitely upon this question, should be allowed more time for its mature consideration, than can possibly be given to it under the pressure of business at the present session. They would therefore recommend that the subject be referred to a special committee of nine, whose duty it shall be to give it a thorough investigation, and report at the next annual meeting of the Board.

"Respectfully submitted,  
"Baron Stow, Chairman."

## Christian Parents.

One of the most pleasant retreats we have ever enjoyed has been in the bosom of a well regulated Christian family. The household cares were attended to with order and propriety. Every thing had its time and place, and duty followed duty in regular succession. This happy arrangement made the family circle home indeed. And the affection for each other exhibited in all the little affairs of life, impressed our attention with the love that reigned in their midst. The husband and the wife, united in true affection, were one in action, one in interest; and if a discordant feeling flittered in their minds, it was never allowed to produce a discordant action. Each living for the other, their wishes blended, and their lives were happy. We have never entered that family without feeling that we were in the midst of a Christian family. The children living under the influence of those parents, have grown up with a disposition of mutual forbearance, and witnessing the beauty and the lowness of their parents' actions, have sought to introduce it among their own. The religious examples of the parents illustrating what they daily taught, rendered the subject of religion lovely to their children, and led them to the fountain of all wisdom. The parents were Christians in action as well as sentiment—filled with a knowledge of the will of God, in all wisdom and spiritual understanding, walking worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God—strengthened with all might, giving thanks unto the Father; (Col. 1: 9-12), for their own salvation and for the blessings and comforts which were daily given them. With them religion was a pleasure as well as the great duty of life. And there the beauty of holiness was developed; there, the peace that passeth all understanding dwelt richly, yielding "a thousand sacred sweets." And if one member had occasion to be absent for a while, the greatest pleasure was his return.

The Christian's family is his immediate field of labor; and one which, being properly cultivated, will yield the choicest fruit. Within the limits of the fireside circle is room for the exercise of every grace. Love, faith, hope may center there—may bud and blossom, expand and yield their increase. Within that circle are gems to be polished for a crown that shall adorn the brow of Infinite love.

With such thoughts, the Christian cannot neglect his family, his home, nor treat lightly the duties that secretly devolve upon him. That home

must be the center of his labors; his strongest love clings there, his ardent affections are woven in the chords there, his family. His children, blessings loaned from heaven, will be moulded as he wills, and the principles taught at home will follow them through life. Christian parents are called upon to mind well the duties of their homes. Meekness and grace are to be exhibited in all their actions,—harmony must exist in all the household arrangements. The parents are solemnly bound to instill the principles of godliness into the hearts of their children, and equally solemn is the obligation to fix those principles permanently, by a loving example. Prayer should be frequent in their midst, that the peace of heaven may dwell with them.

Christian parents, we make our appeal to you that your family circles may receive your constant and warmest affections, that the gems given you for a season may be properly polished, that they may shine as stars in the kingdom of glory. We ask you to be faithful to your children, that they may be faithful to themselves, and to their God. We ask you to be serious, yet not stern; to be solemn, but not superstitious; to be regular, but not rigid in all your examples. We ask you so to act with your children that when they go out into the world they may be able to meet its trials and temptations, its pleasures and prosperity like Christian children of Christian parents. We ask you so to blend practice with principle, that your inconsistencies will not prove stumbling-stones for your children. We ask you to make home so delightful that the religious cultivation, heightened by this association, may recur to mind, to use the words of Dr. Abercrombie, "with a lively recollection of a home, where the kindest sympathies of the human heart shall shed around the domestic circle all that is lovely in life, while a mild and consistent piety habitually pointed the way to a life which is to come."

## The East.

An English gentleman residing in Constantinople in a letter to the editors of the Journal of Commerce, extracts from which are published in this paper of Saturday last, says:

"Your missionaries both here and in Persia, are re-introducing a pure Christianity into the East, which in spite of all opposition will certainly spread, and which cannot fail to have effects that would appear to most people almost beyond possibility, were they to be spoken of just now."

"The same writer says, under a subsequent date: 'The despotic powers seem just now to be about to make a great rally against free nations and the principles of freedom—and with the best prospect of success—because France will be with them—France and Russia will certainly act conjointly in the great struggle of nations that is impending—And England is likely to stand alone; for although Prussia must eventually be on the popular and progressive side, she is at present, and must remain for a considerable time, under the shadow of Russia and Austria.'

"But will it be fitting that America should be a bare looker on, an indifferent spectator, rejoicing in her own security selfishly, whilst the mighty strife, in which the cause of humanity in every religious and every social point of view, must be so vitally involved, is going on? I think not. It appears to me to be your mission to bring your intelligence, your free principles, and your free press, to bear directly upon Europe in aid of freedom wherever it may be promoted, and into collision with despotism wherever it attempts encroachment or conquest."

"Remark this further,—that the great contention of European nations, when it breaks out, will surely have the East and the Ottoman empire for its scene of action; and in this scene of action you are already providentially engaged, in a question which of and in all Eastern questions is the central one,—the religious question; so that, despite yourselves, you must take part in the political events which are ripening fast to some great critical development in this part of the world."

## Pretended Wisdom.

The first step in error is to reject the truth. The next is to substitute for it foolish speculations. This was the course of ancient philosophers. They at first "held the truth in unrighteousness," or rather, unrighteously hindered its progress; then transcending the limits assigned to reason, they became bewildered by vain speculations which they pretended to be true wisdom; or in the language of the Apostle, "professing themselves to be wise, they became fools." We fear their disposition did not cease with them.

A certain class in our times, to whom the doctrines of man's depravity, future retribution, and various others, as revealed in Scripture, are very repugnant, have long been trying to undermine them. Despairing of doing this by torturing, garbling, and interpolating Bible language, they now fiercely assail the authority of Revelation. Professedly the friends of the gospel, they assiduously labor to overthrow it. "We recognize," says the Christian Inquirer, "a higher court of appeal than the letter of the Bible, namely, its spirit; and a still superior authority to that, namely, God speaking through the conscience and reason." It rails at those theologians, "who attempt to subordinate Reason to Revelation, and to substitute for the authority of conscience, the authority of the letter of the Scriptures." It declares them to contain doctrines which conform to the prejudices of the times in which they were written, rather than to truth.

According to this, the Bible is not a sure guide in matters of faith and practice. All the use we can make of it is to aid reason, just as any other book on a moral subject does. And inasmuch as its writers were under the delusion that they were inspired of Heaven to write only what was truth, we must look upon them with suspicion in every sentence; we must be prematurely on our guard. This is the way we treat the writings of Mahomet, and others of like character. We cannot trust their representations of a future life. Unless Reason tells us there is a heaven, for the righteous beyond the grave, there is none. Unless Reason has found a hell in the future state for the wicked, there is none. Unless Reason has discovered the way of justification by faith in Christ, there is no such way. Unless Reason demonstrates, that Christ has become the end of the law for righteousness to every one that believeth, it is not so. Who does not see that with this view the Bible is a dead letter;—the vitality of Christianity annihilated;—the authority of Revelation set aside;—and Reason exalted in its own right? What is this but infidelity; and yet these men start in terror at the word. Is infidelity ashamed of her old champions, Hume, Rousseau, Voltaire and Paine, and desirous of stealing

the liver of the Christian, to conceal her hideous form?

But it is reason and conscience, they tell us, that away the accepts. These are to be exalted above all that is called God! To these we must pay the homage which we have been wont to pay to the lively oracles. We wish to see reason and conscience have their appropriate place; but not exalted over God himself. The writer above referred to, represents conscience as God's viceroy on earth, over man's moral nature. As well might you make the eye God's viceroy of his physical nature, and tell the Sun he might cease to shine, as to thus exalt conscience and blot out the Sun of truth, the Bible,—in the moral world.

What are reason and conscience without Revelation? Go read the records of the past and see. Go look at the heathen world and see. Go find if you can a solitary instance, where an evil which had been incorporated into society was eradicated on moral principles, without the aid of Revelation. Nay more; find a people without it, who have advanced in morals as they have increased in population and resources. And every body knows that if the Bible is not received as of divine origin, it has no moral power. Would the writings of Seneca, Plato, or Socrates have raised the Karens or the Sandwich Islanders from the deepest degradation to their present position? Yet they contain moral truth. And further; what is it but blasphemy to represent that God has commissioned a viceroy to rule over the moral world, who can passively see the sun, moon, beasts, reptiles, personified lusts, blocks of wood and stone and such like receive the homage due to Him alone; who can calmly see the mother take the life of her infant; the widow burned on her husband's funeral pile, and the thousand other practices and superstitions of the heathen world? Who does not know that conscience is almost dormant in these regions of moral darkness? And who shall say that we should not have been as degraded as they, but for the Bible, received as of divine origin?

And what does past experience teach us of Reason alone as a guide to moral truth? Reason taught Pythagoras, as he thought, the doctrine of transmigration. Reason, Epicurus thought, taught him that the great end of life was bodily pleasure. Protagoras might talk largely of reason, when boasting that he could confound the distinction between right and wrong, and make the worse appear the better cause. Gorgias, we suppose, used Reason in demonstrating his famous propositions; 1st, nothing exists; 2d, if it does exist, it cannot be known; 3d, if it can be known, it cannot be explained by words. Perhaps Rosseau and Voltaire exalted over the triumph of reason in France, when they saw it overthrow all religion, break up social order, and usher in the reign of anarchy, terror and blood. Such is a faint outline of the reign of reason as history represents it. It avails nothing to say it ought not to be so. We know it ought not. But past experience says it is so, and if these gentlemen can account for it on any other supposition than that of man's depravity, they are welcome to the task.

Setting aside mystical refinements and metaphysical subtleties, good common sense teaches any man to implicitly receive the Bible as God's word, with such an array of evidence as there is before him, and its truths commend themselves to his conscience. Without it he knows nothing of the future; and when he leaves earth, like Hobbes, he must take a fearful leap into the dark. And those who are attempting to destroy its authority are darkening counsel; and we fear that at last they will find their pretended wisdom to be gross folly.

E. P. B.

## Southern Baptist Convention.

The annual meeting of the Foreign Mission Board of the Southern Baptist Convention was held at Savannah, May 13. The amount contributed for Bible distribution during the year is only \$500.—The Board has eleven missionaries under its patronage in Canton, consisting of four preachers, two female missionaries, and five native assistants.—The Boston Board having abandoned Canton to the Southern missionaries, the premises formerly occupied by Dr. Devan have been transferred to the Southern Board for the sum of \$1,164 44.

A mission has also been appointed at Shanghai, to be occupied by Messrs. Shuck, Tobey, Yates, and James. The three former of these are now on their passage, and the latter, who is to labor as physician and missionary, is to sail soon.

From the Treasurer's Report it appears that the balance on hand at the close of the preceding year was \$9,504 13, and that he had received during the year the sum of \$17,965 69; making a total of \$27,469 82. The disbursements amounted to \$15,274 94; leaving a balance of \$12,194 88. Of the amount received, Virginia contributed over one fourth \$4,525 38. The next highest is South Carolina, \$2,501 02. Georgia is the third, \$2,151 87, and Maryland the fourth, \$1,533 30.

A Southern Baptist Publication Society was organized during the time of the meetings in Savannah, but we hear nothing of the plan by which the Southern churches are to be supplied with publications; although we have seen it intimated in some of the Southern papers that the most economical way will be to purchase of the Am. Baptist Publication Society.

## Revival in East Lyme.

The First Baptist church in East Lyme has enjoyed a precious revival of religion during the past winter and spring. About the middle of December a series of meetings were commenced. There were no special encouragements, except the promises of God, and the persuasion of a few Christians, that very much resembled the feelings of the leprose men when they said, "Why sit we here until we die?" Before the first week had quite passed, one soul was joyful in the hope of pardon. Religious interest increased daily from this time, and new cases of awakening and of conversion at almost every meeting gave fresh assurance that "labor is not in vain in the Lord."

Meetings were continued about five weeks without foreign aid, after which Elder J. S. Swan was with us at intervals for nearly five weeks. His labors were attended with great blessings. The church was edified, brotherly confidence was restored, and many were hopefully converted. The labors of deacons Weaver and Harris, each of whom spent a week with us, were evidently blessed. It is the distinctive feature of this revival, that in its sovereign grace is developed with a peculiar clearness. The measures have been to preach the unvarnished truths of the gospel, with the greatest possible plainness, and wait in earnest supplication for God to give the increase; believing that he has

said, Now is the accepted time and day of salvation. Eighty-two have been baptized, and a few have united with other churches. We expect to visit the waters again soon, if the Lord will. W.

## Baptist Church in Milford.

[The following sketch of the origin of this church was forwarded for insertion with the notice of the intended dedication which appeared in the last Secretary.]

In 1832, a small band of brothers were organized into a church by bro. Linsley, now deceased, who then broke into them the bread of life. Poor they were in this world's goods, but we hope rich in grace, and felt an unmingled delight to worship God, not in a costly decorated cathedral, but within the walls of an old house which they purchased for a small sum. In this they worshipped for many years, during which time the beauties and joys of the eternal world were spread out before them, and their hearts were made glad and joyous at the sight thereof. Through their instrumentality and within the precincts of that old temple, many souls have been born again by the Spirit of their Master, and made heirs to a rich inheritance beyond the grave; but for the want of worldly grandeur and a magnificent temple, which is so pleasing to the heart, only a few have ever been added to their number.—Two years since they came to the conclusion that they must either build, or soon be destitute of even a place of worship; and in accordance with this conclusion, they resolved to put their trust in the Lord and make an effort. Brother Waterbury, who was then laboring for them, made himself deeply interested, and labored faithfully in making their wants known to the generosity of the Lord's people, and collecting funds. And, now through the benevolence of their friends and great efforts among themselves, they have erected a most beautiful and cheap house, in which they hope to enjoy a great blessing from the Lord. Although their course has been one of trial and burden, yet they have great reason to rejoice that when the clouds of adversity and despair were gathering blacker and blacker, radiating the golden beams of benevolence from their course, and when doubts and fears grew stronger and stronger, so that they knew not whether they should rise or fall, that He in whom they trusted, sent forth an angel to whisper in some friend's ear to drop a pearl in His servant's purse. They would render unto the friends their unfeigned thanks for their kindness, and although they find themselves in debt, yet they hope and pray that the Lord will devise plans and means by which a debt so injurious to feeble churches may be alleviated. In behalf of the church,

MOSES W. STAPLES, Pastor.

## The Christian Review.

The June number of this quarterly is received, and we have found time to glance at its contents. The articles, eight in number, are upon the following topics:—Perfect in One; Man's need of a Divine Revelation; Introduction to the Gospel of John; Inspiration of the Scriptures; The Specific promises of the New Testament; Aborigines in North America; Miracles; Elements of Ministerial Usefulness. We are pleased to notice among the contributors the initials of several new and able correspondents. The leading article—"Perfect in One"—by Prof. J. H. Raymond, of Madison University, is a paper of more than ordinary merit, and we cannot refrain from expressing the hope that this gentleman will more frequently favor the denomination with articles from his pen. It is a fact that some of our ablest writers have been too much disposed to remain in obscurity, so far at least as they might have been known, and useful too, had they been more free with their pens. Perhaps one very good reason for this neglect may be assigned in the fact that the Review has not been accustomed, like many other literary periodicals, to pay its contributors. We would suggest, inasmuch as the Christian Review is the only quarterly publication in the Baptist denomination of a purely literary character, a change in this particular, in order that the talents of our literary men may be drawn out. Instead of confining itself entirely to discussions of a theological and religious character, it should allow itself to take a wider range, by discussing the popular questions of the day, and by entering freely into the examination of all subjects immediately or remotely connected with the interests of the church. Were a plan something like this adopted, by which the Review would be rendered interesting to the general reader, instead of being confined as it is almost exclusively to the discussion of subjects in which it is not to be supposed the merchant, the mechanic, or the farmer is particularly interested, we believe its circulation might be quadrupled in a short time.

The *New Englander* is a Pedobaptist publication, and is edited by a Congregational clergyman, yet we know that it is patronized by Baptists, and for the sole reason that it is more diversified in its character than our quarterly Review. Questions of vast importance are constantly springing up that seem to demand an investigation by the ablest men in the country, and that the result of such investigations should be spread before the public. We need something too of a denominational character, and the Christian Review is, or should be, the medium through which such information should be conveyed to the churches. Let the best writers in the country be employed, and let every important topic not of an irreligious character, that comes before the community be fairly and fully dissected, while the subject is fresh in the minds of the people, and we shall hear no more complaints that the Christian Review is not well patronized.

SECTS IN MASSACHUSETTS.—A new work entitled the "Massachusetts State Record" has been recently issued from the press in Boston, which arranges the relative number of the several religious denominations by churches as follows:—Orthodox, 147; Baptist, 213; Methodist, 502; Unitarian, 124; Universalist, 133; Episcopal, 47; Christian, 31; Roman Catholic, 29; Free Will Baptist, 17; New Jerusalem, 5; German Lutheran, 1. The term orthodox, is applied to the Evangelical Congregational churches in Massachusetts to distinguish them from the Unitarian Congregational churches.

EMANCIPATED SLAVES.—The Washington (Pa.) Patriot states that forty-nine emancipated slaves passed through that place a few days previous, on their way to Ohio. They stated that they had been emancipated on the Saturday previous by their owner, Eze. Cochran, of Hampshire Co., Virginia, who gave them \$500 to pay their expenses, and started them off for Ohio. They were supplied with a four horse wagon for carrying furniture, and another wagon for the women and children. God bless Eze. Cochran.

## Action on Slavery.

The following resolutions were adopted at the late session of the Ashford Association:

Resolved, That injury is crime if inflicted on an innocent person, and that the magnitude of the crime is measured by the amount of the injury inflicted.

Resolved, That to deprive a man of his personal liberty, and make him and his posterity for untold ages to come, slaves, placed under the arbitrary rule of an irresponsible master, in a state in which the eye of a correct christian moralist, then the thief, the highway robber, and the murderer, is greater than the injury inflicted by them. The legality of such a crime does not lessen his guilt, but makes the majority of the community personally guilty for all the crimes committed under the authority of such laws.

Resolved, That professed Christians who will sit down quietly under laws that interfere with the legal marriage of the slaves, and thus force them to live in an intercourse prohibited by the word of God; and when they have taken each other, authorize the separation of husbands and wives, parents and children forever, and make no efforts to alter or repeal those laws, do by their neglect of duty render themselves unworthy of receiving any public recognition as Christians.

Resolved, That in view of the wrongs and evils growing out of the American Slave System, we feel it a duty we owe to God and humanity to declare that we have no fellowship with ministers or churches who apologize for, or seek to justify slavery.

Resolved, That we feel it a duty we owe to God, our country, and the cause of humanity, to use to the utmost of our power the extension of slavery, on a single foot of ground beyond its present limits, and that it is our duty to do all we can to oppose the system in all its details.

Resolved, That whilst God requires that rulers should be just men, ruling in the fear of the Lord, we cannot and will not give our suffrage for a slaveholder.

Resolved, That these Resolutions be published in the Minutes and in the Christian Slave System, and that we request their publication by the friends of freedom throughout the Union who edit public journals.

AMERICAN ASYLUM.—We have received a copy of the thirty-first annual Report of the Directors of the American Asylum at Hartford for the education and instruction of the Deaf and Dumb, from which we learn that the Asylum continues in a prosperous condition. The number of students the past year has been greater than ever before, amounting to 198, from the States of Maine, N. Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Illinois, Wisconsin, South Carolina, Georgia, and the British Provinces of Canada, Nova Scotia and New Brunswick. Of this number only twenty-seven were supported by their parents, the rest were beneficiaries of States. The general health of the Asylum has been so good that for several months there was no necessity for calling in a physician, but during the year the measles was introduced by means of a new pupil who was received in apparent health, and some sixty or more were attacked with it. The epidemic was, however, of so mild a character, and yielded so readily to proper treatment, that no one became dangerously ill. Three deaths have occurred during the year, but in each instance it was found that diseases existed antecedent to admission, which were the primary cause. It has been ascertained by investigation that deaf mutes, both in this country and in Europe, are more liable to scrofulous diseases than other persons.

Several of the pupils are receiving instruction in speech, and have made considerable proficiency.—One of whom, the most advanced, can read on the lips, and communicate his thoughts orally with but little difficulty.

THE FAMINE AT MADEIRA.—The New Bedford Mercury learns by authentic advices from Madeira, received by Rev. Mr. Howe, Pastor of the Seamen's Bethel in that city, that many hundreds of the inhabitants of Madeira have already perished by starvation. Flour has sold as high as \$27 a barrel, but most of the inhabitants were unable to purchase at any price.

Madiera wine may be obtained in almost any quantity both here and in England, and yet the inhabitants of the Island are starving to death for the want of potatoes. If they had cultivated bread-stuffs instead of grapes, there would have been no starvation; but gentlemen must have their old Madeira whatever becomes of the poor wretches that produce it.

ANTI-SLAVERY IN FRANCE.—Recent intelligence from Europe represents the tide of anti-slavery feeling in France as rapidly swelling, and already does it wear a formidable aspect. A very able and spirited debate sprung up in the Chamber of Deputies not long since, in which strong anti-slavery speeches were made by several distinguished members. These speeches were highly spoken of by the better class of French papers. Petitions for the immediate abolition of slavery in the French colonies were signed by upwards of 11000 persons, among whom were some of the most eminent of the clergy, magistrates, merchants and others.

MR. NEWMAN.—Late intelligence from Rome states that Mr. Newman has received instructions from the Pope to undertake a new English translation of the Vulgate, in which the fidelity of the Douay version of the Holy Scriptures is to be preserved with more regard to propriety and elegance of expression. So Mr. Newman is provided with work enough to keep him constantly employed for several years.

Gerrit Smith, of New York, declines preemptively a call on him to become a candidate for the next Presidency. He says he has had no time to fit himself for the presidency, in consequence of the cares which an immense landed estate, left him by his father, has imposed upon him; and although there is no prospect of his being elected if nominated, he does not think it right to run for the office without the necessary qualifications for worthily filling it.

SHIP FEVER.—This disease, which proves fatal in many instances, appears to be spreading in many of the poor houses of this country. Pauper emigrants are landed sick with this fever, and sent to the nearest poor house, or hospital, where it has been found that the disease is contagious. It resembles the typhus fever. We have heard of the death of several Irish emigrants recently in this city by ship fever.

MR. MAFFITT.—It is said that this gentleman has commenced libel suits against the publishers of the Christian Advocate and Journal, and also against Rev. Messrs. Peck, Smith and Scudder.

LAMP OIL.—Eight large ships arrived at New London in the course of two days, May 24th and 25th, having on board 21,000 barrels of oil.

PORTRAITS.—Mr. Buildings, has recently taken. That of the Hon. the Connecticut Historian, most accurate likeness, a fine picture besides. Turnbull has a great only a good likeness, subject appear distinct, has recently copied a large original picture in an would do credit to any are proud of such artists both natives of Connecticut.

NEW PUBLICATIONS.—D'AUBOIS'S HISTORY OF N. S. Taylor, New York. An abridgement of Aubois's history of the Rev. Edward Dalton, volume of 447 pages, and able and important particulars, as arranged as to the history of the Reformation who have not the leisure or the spare changes to prove highly acceptable.

HEROINE'S SACRIFICE. New York: J. S. Taylor. In these days, when manufactured from men gratifying to find that ing to turn their attention al, something that is bas upon which to found a be- cred History may be read and profit, for the sto- ble history, and a moral- ble character. For sale

THE STORY OF GRACE. J. S. Taylor. This little memoir describes the history and p- erty and disease, of a be- son better days in ho- read it without being im-

FOR SALE BY E. HUNT.

THE ECCLESIASTICAL MAGAZINE. This interesting and great variety of articles and periodicals. It is al- ly finished mezzotint en- ginia. The following is Dress: 2. Alfred Tenney of France and Germany; Tudors; 3. Reiga of L about Buckingham Palace; 8. The Private Life of R tian's Rock and Billio- timeers; 11. Dante and Martin; 13. Literary L Lord Lovat and Duncan inaeous. Some of these ap- spirited and amusing. C- ful information. Wood-

ASSOCIATION DISCUSSIONS. A pamphlet of nearly 100 containing a discussion of Horace Greeley through- by J. H. Raymond throu- rer against Association, the press of the Harper known to the public as a- and as an ardent ad- Fourierism by which m- known; but has met in- stance who has pretty c- conferring a favor upon t- posing the absurdities o- of devising some plan f- the world in an easier a- mind can supersede the- invariably fail andings- as they were in the begi- extracted to "forsake fath- unto his wife" where, family, his energies and- to the best possible adv- his own happiness. The- Belknap & Hamersley's.







